

Sūrah Qāf

This Sūrah Qāf is Makki. It contains 45 verses and 3 sections

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 15

قَرْ قَرْ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكُفَّارُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ إِذَا أَذَا مِنْتَنَا وَكُنَّا تُرَابًا هَذِهِ رَجْعٌ هَبِيعٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَبٌ حَفِيظٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيحٍ ﴿٥﴾ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَا وَزَيَّنَاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾ وَالْأَرْضَ مَدَدَنَا وَالْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتَنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبَصَّرَهُ وَذِكْرِي لِكُلِّ عَبْدٍ مُنْيِبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَرَّكًا فَأَنْبَتَنَا بِهِ جَنْتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخلَ بِسِقْتِ لَهَا طَلْعَ نَضِيدٍ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتَاطٍ كَذِلِكَ الْخُرُوجُ ﴿١١﴾ كَذَّبُتْ قَبْلَهُمْ قَوْمٌ نُوحٌ وَأَصْحَبُ الرَّسِّ وَئِمُودٌ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾ وَأَصْحَبُ الْأَيْكَةِ وَقَوْمُ تَبَّعٍ طَكُلٌ كَذَّبَ الرَّسُّلَ فَحَقٌّ وَعَيْدٌ ﴿١٤﴾ أَفَعَيْنَا بِالْخُلُقِ الْأَوَّلِ طَبَلْ هُمْ فِي لَبِسٍ مِنْ حَلْقٍ جَدِيدٍ ﴿١٥﴾

Qāf. (I swear) by the glorious Qur'ān, (you are sent as a messenger.) [1] But they wonder that a warner has come to them from among themselves, so the disbelievers said, "This is something strange. [2] Is it when we die and become dust (that we will be brought to life again?) That is a return, far (from understanding)." [3] We know very well how much of them is diminished by the earth, and We have a Book that records every thing. [4] Rather, they rejected the truth when it came to them; so they are in a confused state. [5] Did they not, then, look to the sky above them, how We have built it and beautified it, and it has no cracks? [6] And the earth-We have spread it out, and cast on it firm hills, and caused to grow therein every kind of delightful things, [7] as a source of vision and as a lesson to every slave (of Allah) who turns (to Him for guidance). [8] And We sent down blessed water from the sky, and caused to grow therewith gardens and grain of harvest, [9] and towering date palms that have spadices, put one upon another, [10] as a provision to the slaves (of Allah). And We gave life with it to a dead land. Similar will be the exit (of the dead from their graves). [11] It (resurrection) was rejected prior to them by the people of Nūh, and the people of Rass and Thamūd, [12] and 'Ad, and Fir'aun, and the brothers of Lūt, [13] and dwellers of Aykah, and the people of Tubba'. Each one of them rejected the messengers; so My threat came true. [14] Is it then that We were worn out by the first creation? No, but they are in confusion about the new creation. [15]

Linkage with the preceding Sūrah

This Sūrah mostly contains subjects relating to the Day of Judgment, Resurrection, the Reckoning, Paradise, the Fire, Allah's reward and punishment etc. Thus this Sūrah is linked with Sūrah Al-Hujurāt because the concluding part of the latter Sūrah dealt with these subjects.

Characteristics and Virtues of Sūrah Qāf

It is reported in Muslim, as cited in Qurṭubī, that Umm Hishām Bint Ḥārithah Ibn Nu'mān رضي الله عنها said: "For around two years, or a year and a part of another year, we shared one single oven with the Holy Prophet ﷺ. I memorized Sūrah Qāf from the Holy Prophet ﷺ who used to recite it every Friday while standing on the pulpit delivering the Friday sermon to the people."

Sayyidnā 'Umar Ibn-ul-Khaṭṭāb ﷺ asked Abū Waqid Al-Laithī:

"What did the Holy Prophet ﷺ recite during the 'Id prayers?" He replied: "Sūrah Qāf and Sūrah Qamar." Sayyidnā Jabir رضي الله عنه reports that the Holy Prophet ﷺ used to recite Sūrah Qāf often in the morning prayer. (Despite that this Sūrah is rather long,) the prayer was felt light (Qurṭubī). It was the special trait of the recitation of the Holy Prophet ﷺ that praying behind him caused no stress, even when he recited the long Sūrāhs.

Is it Possible to Observe the Heaven?

أَفَلَمْ يُنْظِرُوا إِلَى السَّمَاءِ (Did they not, then, look to the sky above them? - 50:6). Apparently this sentence indicates that it is possible to see the sky, while the general impression is that the blue colour that we see above is the colour of the atmosphere, and not that of the heaven. However, there is no proof for non-existence of the sky, nor of the presumption that the colour of the heaven is not blue. Besides, the word *nazar* (seeing) used in the verse could mean perceiving through reason, that is, thinking, pondering etc. (Bayān-ul-Qurān)

Removal of a Doubt relating to Resurrection

فَدَعَلَمْنَا مَا تَنْقُضُ الْأَرْضُ مِنْهُمْ (We know very well how much of them is diminished by the earth,... 50:4). The disbelievers wondered at the idea that when they are dead and reduced to broken bones and particles of dust and scattered all over the world, whether it is possible that, on the Day of Resurrection, they will be raised up again. They thought that it was impossible when they are dead, disintegrated, with their organs torn apart that they will be brought back to their original shape and bodies. The verse refutes the disbelievers' objection: Allah says that He knows that which the earth takes of them, meaning He knows what the earth consumes of their dead bodies; where and how the bodies disintegrated, what they turned into and how they have become. Man's knowledge is limited and narrow in scope which should not be compared to Allah's vast, unlimited and encompassing knowledge - even the particles of objects which the earth disintegrates are well preserved in Allah's infinite knowledge. And a little reflection may reveal that even the body of a living person is composed of innumerable particles that have been joined together by Allah from different places. Whatever a person intakes in the form of food or medicine is derived from different parts of the earth, and all this forms part of his body. Then why should it be difficult for Him if He recollects all these parts after they are disintegrated? Not only this, he had a perfect and full knowledge of every man's destiny even before

creating him as to what transformation will come about in every moment of his life and what phases he will go through after his death. All this is precisely recorded in the Preserved Tablet.

It is astonishing indeed that the disbelievers wonder at Him whose knowledge is so perfect, full, complete and encompassing and whose power is so infinite and discount the possibility of Resurrection!

This interpretation of 'diminishing by earth' is reported from Sayyidnā Ibn 'Abbas ﷺ, Mujāhid and majority of the interpreters (Al-Bahr-ul-Muhiṭ).

فِي أَمْرٍ مَّرْجِعٍ (so they are in a confused state... 5). The word *Marij*, (translated above as 'confused') means something mixed up with different elements. Such a thing generally becomes corrupt or spoiled. Therefore, Sayyidnā Abū Hurairah ﷺ translates the word *marij* as "corrupt". Sayyidnā Dāḥhāk, Qatādah ﷺ, Hasan Baṣrī رَحْمَةُ اللَّهِ تَعَالَى and others interpret the word *marij* to mean "in disarray, in a confused state". This is the state of those who deny the prophethood of the Holy Prophet ﷺ: whatever they say and utter is no more than confusion. They are not even consistent in their claims. Sometimes they call the Holy Prophet ﷺ a sorcerer, at other times a poet; and yet at other times they refer to him as a soothsayer or an astrologer. They were so confused that they could not extricate themselves from their perplexity.

After mentioning the confused state of the infidels, Allah draws man's attention to His infinite power which He demonstrated by creating what is bigger than that which they wondered about and whose possibility they discounted. Referring to the heaven, the Qur'an says: (...and it has no cracks...50:6). Lexically, the word *furūj* is the plural of *farj* which means a crack, or an opening. This and the following few verses draw attention to the marvels of Allah's creation, the wonderful design in the universe, and to the flawless celestial firmament. If this was made by man there would have been patches, cracks, clefts or rifts. But no one can find any sort of patchwork or stitching in the sky. This, however, does not negate the existence of doors in the heaven. A door is not referred to as a crack.

Consoling the Holy Prophet ﷺ

كَذَّبُوكُلُّهُمْ قَوْمٌ نُوحٌ وَأَصْحَابُ الرَّسُّ (It [resurrection] was rejected prior to them by the people of Nūh, and the people of Rass - 50:12). It was mentioned in the preceding verses that the infidels rejected the Prophethood of

Sayyidnā Muḥammad ﷺ and the Hereafter. This obviously perturbed and upset him. In this verse Allah comforts him by narrating the stories of the previous prophets and their communities. Every community in the past persecuted their respective prophets. This was the behavior pattern of all disbelieving nations against their prophets throughout history. Thus the Holy Prophet ﷺ is consoled that he should not be disheartened by this behavior. The story of the people of Nūh ﷺ is repeated several times in the Qur'ān in that the Holy Prophet Nūh ﷺ preached to his people for 950 years but in response they not only rejected him but also subjected him to various hardships.

Who are people of Rass?

Lexically, the word *rass* in Arabic has several meanings. Most prominently it refers to a well that has not been built by bricks or stones. People of Rass were the remnants of Thamūd who had remained alive after the punishment. Dahhāk رضي الله عنه and other commentators narrate their story that follows. When the people of Sālih ﷺ were destroyed by Allah's punishment, a remnant [about 4000] of them escaped it, because they had reposed faith in him and obeyed him. They left their original place and took shelter in Ḥadramaut (a city in Yemen). Holy Prophet Sālih عليه السلام was with them. They went to a well and stayed there. Sālih ﷺ passed away here; therefore this place is called *Hadara Maut* [death overcame] and the people settled there permanently.

Later their descendants took to idol-worship, to whom a prophet was sent to preach and reform, but they killed him. The community was annihilated by Divine punishment. Their well, on which their lives depended, was rendered useless; and their buildings and dwellings were desolated. The Qur'ān has described it in the following words, فَهُنَّ خَارِثُهُ عَلَى "So, there they are, fallen down on heir roofs, and Chow many a deserted well ane well-built castle!" (22:45). For discerning eyes the abandoned well and desolate lofty palaces are sufficient to judge and decide on the consequences of one's deeds.

Thamūd

These are the people of the Prophet Sālih ﷺ whose story has been repeated several times in the Qur'ān.

'Ad

The nation of 'Ad was proverbial in their size, physical strength and power as well as the strength that came to them in the wake of their

increased wealth and children. Holy Prophet Hūd ﷺ was sent to them. Eventually, they were annihilated by the Divine punishment of a wind storm.

Fir'aun

This is the title of the Egyptian king (The Pharaoh) notorious for his tyranny.

Brothers of Lūt

It means the community of the Prophet Lūt ﷺ, whose story is narrated several times in the Qur'an.

Dwellers of Aikah

Aikah means a dense bush; wood; forest; jungle, These people resided in such a place. Holy Prophet Shu'aib ﷺ was sent to this nation. They disobeyed him and were destroyed by Divine punishment.

People of Tubba'

Tubba' was the title of the king of Yemen. The necessary explanation has been given in volume seven in Surah Ad-Dukhan under [44:37].

Verses 16 - 29

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسِّعُ بِهِ نَفْسُهُ هُوَ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَعَنِ
الشِّمَاءِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾
وَجَاءَتْ سَكُرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾
وَنُفْخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ
مَعَهَا سَائِقٌ وَّشَهِيدٌ ﴿٢١﴾ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا
عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ
عَتِيدٌ ﴿٢٣﴾ الْقِيَامَ فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٌ ﴿٢٤﴾ مَنَّا عَلَىٰ لِلْخَيْرِ مُعْتَدِلٌ
مُرِيبٌ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا أَخْرَ فَالْقِيَةُ فِي الْعَذَابِ
الشَّدِيدِ ﴿٢٦﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ

﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا لَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا
يُبَدِّلُ الْقَوْلُ لَدَىٰ وَمَا أَنَا بِظَلَامٍ لِلْعَبِيدِ ﴿٢٩﴾

And indeed We have created man, and We know whatever thoughts his inner self develops, and We are closer to him than (his) jugular vein, [16] when the two receiving angels receive (every human act to record it), seated (one) on the right and (one) on the left. [17] Not a single word is uttered by one, but there is a watcher near him, ready (to record). [18] And the daze of death has (to) come with truth. That is what you tried to escape. [19] And the Horn will be blown. That will be the day of (which) threat (was given). [20] And everybody will come, along with one (angel) to drive (him to the field of reckoning) and one (angel) to testify (about his deeds). [21] "You were heedless of this. Now We have removed your veil from you; so your sight today is sharp." [22] And his companion (i.e. the angel who recorded his deeds) will say, "This is what I have with me, ready (to be presented as his record of deeds)." [23] (Then it will be said,) "Cast, both of you (O angels,) into Jahannam (hell) every stubborn disbeliever [24] who used to prevent (others) from good, who transgressed all bounds, who cast doubts (in true faith), [25] who set up another god along with Allah. So cast him (O angels) in the painful punishment." [26] His (evil) companion (i.e. the Satan) will say, "O our Lord, I did not cause him to rebel, but he was himself (involved) in straying far from the track. [27] He (Allah) will say, "Do not quarrel before Me, while I had sent to you My threat well in advance. [28] The Word is not changed with Me, and I Am not a wrongdoer to My slaves." [29]

Linkage

The preceding verses purported to quell the doubt of those who denied the possibility of Resurrection and who thought that raising the dead was inconceivable. As a result, the unbelievers drew a false analogy between their finite knowledge and power and the infinite knowledge and power of Allah. Therefore, the perplexity arose in their mind: 'after we die, disintegrate, with our organs torn apart, our bodies reduced to particles of dust and scattered or spread all over the world, how is it possible to gather them together and recompose them back into our original shape and

bodies?"

The preceding verses responded that the Divine knowledge is all-encompassing and He knows every single particle of the universe, and therefore it is not difficult for Him to recollect these particles. The same subject has been further elaborated in the present verses by declaring that Allah not only has the complete knowledge of man's scattered particles, but He also has the full knowledge of all thoughts that cross the mind of man. The verse explains the reason for that: Allah is nearer to him than his jugular vein, on which is dependent his very life. Therefore, He knows man's conditions and circumstances more than man himself.

Allah is Nearer to Man than his Jugular Vein: An Analysis

The concluding part of verse [16] says: نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدَ (We are closer to him than [his] jugular vein). The 'closeness' in the verse, by consensus of scholars, refers to "nearness in terms of all-encompassing knowledge" not in terms of physical closeness. In this manner, the verse means that Allah's power and knowledge has so encompassed man from within and without that His power and knowledge is nearer to him than his own jugular vein.

The term *warid* [pl. *awridah*] in the Arabic language are animal veins which supply blood to the entire body. Medically, there are two types of veins: [1] the veins that emerge from the liver and supply pure blood to the entire human body. Medically, only these veins are referred to as *warid* [*awridah*]; and [2] the veins that emerge from animal heart and supply the subtle vapor of blood to the entire human body which in medical terminology is referred to as *rūh* [soul]. These veins are called in Arabic *shiryan* [which actually refers to an artery]. The first type of veins is thick-walled and the second type is thin-walled.

The word *warid* in the above verse does not necessarily apply to the vein that comes from the liver in the medical sense. In fact it could well apply, in the literal sense, to the vein that comes from the heart because in that too a type of blood circulates. As the purport of this verse is to show that Allah possesses full knowledge of all thoughts that cross the mind of man, the literal sense of the term seems more appropriate. Nevertheless, whether the word *warid* is taken medically in the sense of a vein coming from the liver or in the sense of an artery coming from the heart is immaterial. In both cases the living creatures' life depends on it.

If the veins or arteries are cut, they lose their soul and die. In short, Allah encompasses complete and full knowledge about everything of man, because He is closer to him than his neck-vein.

According to the Honourable Ṣūfīs, here the term *qurb* (closeness) goes beyond the concept of nearness in terms of knowledge. It is a special type of *ittiṣāl* [contact or bond or relationship between Allah and His creation, including man who is placed at the centre of the wonderful universe], the reality and nature of which is not known to anyone, but it does necessarily exist *bilā kaif* "without how" or indescribably. Various Qur'ānic verses and authentic Prophetic Traditions bear ample testimony to this fact. For example, the Qur'ān commands: (وَاسْجُدْ وَاقْرَبْ) and bow down in *sajdah*, and come closer....Al-'Alaq: 18) This is just like what the Holy Prophet ﷺ is reported to have said: "The closest that a servant can be to his Lord is when he is in prostration. Therefore, make abundant supplications (i.e. while prostrating)." Another Tradition reports that the Holy Prophet ﷺ said: "When My servant performs supererogatory prayers, he attains proximity to Me." On the occasion of migration to Madīnah, the Holy Prophet ﷺ said to Sayyidnā Abū Bakr رَضِيَ اللَّهُ مَعْنَاهُ "Allah is with us. (9:40)" Holy Prophet Mūsā ﷺ said to the children of Israel: إِنَّ مَعِي رَبِّي "My Lord is with me." (26:62)

This *qurb* [nearness or proximity to Allah], which man attains through nearness of obligatory and supererogatory works and through his efforts, is reserved exclusively for a believer. Such believers are called *awliyā'ullah* [the friends of Allah: they are those whom Allah has chosen as His friends]. This special bond with Allah is different from the general relationship between Allah and man, whether believer or non-believer. In brief, the above verses and narrations bear testimony to the fact that man has a special type of proximity to his Creator and Master though its reality and nature cannot be perceived. Maulānā Rūmī رَحْمَةُ اللَّهِ تَعَالَى has versified this concept thus:

اتصال بے مثال و بے قیاس ہست ربِ اللّاس را باجان ناں

The Lord of the people has a special contact with the people which is beyond one's perception and has no other example.

This nearness and proximity cannot be perceived by the ordinary sensation of physical sight, but it is attained through *farāsaḥ* of *'imān*

[perspicacity through faith]. Tafsir Mazhari interprets *qurb* and *ittisāl* in this verse in the same sense. We have learnt earlier the interpretation of the majority of the commentators that it is not physical proximity, but rather the all-encompassing, full and complete knowledge of Allah. Apart from these two interpretations, Ibn-Kathir interprets it in a third way. He says that the pronoun "We" does not refer to the "Being" of Allah, but to His angels who are all the time with man. They know man's soul so closely that man himself is not so well aware of it. Allah knows best!

The Two Recording Angels with every Man

(إذ يَتَلَقَّى الْمُتَلَقِّيْنَ) (when the two receiving angels receive (every human act to record it - 50:17) In the phrase *idh yatalaqq al-mutalaqqiyāni*, (when the two receiving angels receive) the verb *yatalaqqā* is aorist from the infinitive *talaqqī* which denotes to take, to accept, to receive, to learn as in the verse "فَتَلَقَّى آدُمْ مِنْ رَبِّهِ كَلِمَتَيْ" Thereafter 'Ādām received a few words from his Lord (2:37)". The word *mutalaqqiyāni* in the verse is the dual of *al-mutalaqqī* and refers to the two angels that accompany every human being all the time to receive and record the deeds of mankind. The phrase (عَنِ الْيَمِينِ وَعَنِ الشِّمَائِلِ قَعِيدَ) (seated [one] on the right and [one] on the left. 50:17) means that the angel sitting on the right records one's good actions, and that on the left, his bad actions. The word *qa'id* is used in the sense of *qa'id*, like *jalis* in the sense of *jalis* - both meaning "sitting". The word *qa'id* is used for singular as well as plural. However, there is a difference in the usage of *qa'id* and *jalis* as opposed to *qa'id* and *jalis* in that the former means a person who is actually sitting. But *qa'id* and *jalis* are used in the general sense of the words, that is, he who accompanies someone whether sitting, standing or moving around. The word *qa'id* is used in the verse to describe the two angels, because they accompany human beings all the time and in every state - whether sitting or standing, whether moving or sleeping. The angels move out only when the humans undress their private parts for purposes of responding to the call of nature or having sexual intercourse. However, Allah has equipped them with a special innate sensing device, so that they realize the sins, or become aware of the sins that are being committed in their absence. Ibn Kathir states that, according to the narration of Ahnāf Ibn Qais, the angel sitting on the right records the good deeds, and he is also the supervisor over the angel on the left. If a person commits a sin, the angel

on the right says to the one on the left, "Do not write it yet; give him a chance; may be he will repent; if he does, then let it go; otherwise record it in your record of deeds". (Ibn-Abī Ḥātim transmitted it)

Explanation of Ḥasan Baṣrī رحمة الله تعالى

Ḥasan Baṣrī recited the above verse containing the phrase **عَنِ الْيَمِينِ وَعَنِ الشَّمَاءِ قَوِيدَ** (seated one on the right, and one on the left) and said:

"O son of 'Ādām! Your record of deeds has been spread, and two honorable angels have been appointed. One on your right side and the other on your left. The one on your right side records your good deeds, and the one on your left records your evil deeds and sins. Focus on this reality, and do what you desire, increase it or decrease it. When you die, your record of deeds will be folded, and put around your neck. It will go with you in the grave, and remain there. When you will rise from your grave on the Day of Judgement, Allah will say:

وَكُلُّ إِنْسَانٍ الْرَّمْنَةُ طَفْرَهُ فِي عُقْبَهُ وَتُخْرُجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَهُ مَنْشُورًا. إِقْرَأْ كِتَبَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا .

"And every human's (deeds determining his) fate We have tied up to his neck, and We shall bring forth for him, on the day of Resurrection, a book he will receive wide open. [13] "Read your book. This day you yourself are enough to take your own account." [14] (Sūrah Bani Isrā'il - 13, 14).

Then Ḥasan Baṣrī رحمة الله تعالى said:

"By God! The Supreme Being has done a great justice in that He has appointed you to take account of your own actions". (Ibn Kathīr)

Obviously the book or the ledger of deeds would not be made up of mundane paper, so that there should be any difficulty in understanding how it will go with him in the grave and remain there with him until the Day of Resurrection. It is a transcendental reality, the actual nature of which is known only to Allah. Therefore, it should not be surprising if the book is put as a garland round the neck and remains there until the Day of Resurrection.

Every Utterance of Man is Recorded

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتَيْدٌ (Not a single word is uttered by one, but there is a watcher near him, ready [to record]...50:18) In other words,

there is always a supervising angel [the scribe] whose responsibility is to record any word that the human utters or speaks. Sayyidnā Ḥasan Basrī and Qatādah said that this angel records every single word - whether or not it is sinful or rewardable. Ibn ‘Abbās ﷺ said that only those utterances are recorded that are sinful or rewardable. Ibn Kathīr, having quoted both these views, preferred the first view on the basis of the general words of the verse that every utterance is recorded. According to another narration of Sayyidnā Abū Ṭalhah ﷺ from Ibn ‘Abbās ﷺ both the views can be accommodated. This narration states that in the first instance every utterance is recorded, whether or not it is sinful or rewardable. Once a week on Thursdays, the angels review the recorded utterances and retain only those that are sinful or rewardable, good or bad; the rest are discounted. Thus the Qur'an says: يَمْحُوا اللَّهُ مَا يَشَاءُ وَيَثْبِتُ "Allah wipes off what He wills and affirms (what He wills). And with Him is the Mother Book." (Ar-Ra'd 39)

Imām Ahmad has reported from Sayyidnā Bilāl Ibn Ḥarīth Al-Muzāni ﷺ that the Messenger of Allah has said:

"Verily, a man sometime utters a good word that pleases Allah, unaware of how highly it will be rewarded, and on its account Allah decrees His pleasure of him until the Day he meets Him. Similarly, a man might utter a word that angers Allah, unaware of how dreadful its punishment will be, and on its account Allah decrees for him His anger until the Day he meets Him."

Sayyidnā ‘Alqamah ﷺ, after narrating this from Bilāl Ibn Ḥarīth ﷺ, used to say: "How many words did I not utter because of this *hadīth*." (Ibn Kathīr)

Daze of Death

(وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَجِدُ) (And the daze of death has [to] come with truth. That is what you tried to escape...50:19) The phrase *sakrat-ul-maut* denotes the agony and the stupor or daze of death that a dying person experiences. Abū Bakr Ibn-ul-Anbārī رَحْمَهُ اللَّهُ تَعَالَى with his own transmitting authorities reports from Masrūq that when the signs of death appeared on Sayyidnā Abū Bakr Ṣiddīq ﷺ, Ṣiddīqah ‘A’ishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا was called. She came and when she saw her father's condition, she spontaneously versified and recited:

إِذَا حَشِرَتْ يَوْمًا وَضَاقَ بِهَا الصَّدْرُ

"When the soul one day will be uneasy and the breast thereby will become narrow".

Sayyidnā Abū Bakr Ṣiddīq رض heard this and said: "You recited this verse inappropriately; why did you not recite the Qur'ānic verse [19] وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَجِيدُ (And the daze of death has [to] come with truth. That is what you tried to escape...) When the Holy Prophet صلی اللہ علیہ وسَلَّمَ faced the same state, he would put his hand in the water and wipe it over his blessed face, reciting سَكَرَاتْ لَمْ يَأْتِ اللَّهُ إِلَّا لِلْمَوْتِ "There is no god but Allah, indeed death has its pangs or stupor."

In the prepositional phrase بِالْحَقِّ "with truth", through the preposition بِ"ba" the action of the verb is passed on to the object, meaning " the pangs of death brought forth things that are true and real which none can escape or avoid" (Mazhari).

ذَلِكَ مَا كُنْتَ مِنْهُ تَجِيدُ (That is what you tried to escape...50:19) *taḥīdu* is derived from *hāid* which denotes to incline; to turn aside or escape from a place; to avoid or shun it; and to acknowledge. Apparently, this verse addresses the entire mankind. Every man is naturally afraid or scared of, or alarmed and terrified by, the thought of death. Life is dear to him and death is a calamity for him. As a result, he makes plans to run away from death. This is from Shar'i point of view not wrong or a sin. Death, however, is inevitable. The purport of the verse is to show that 'this is the end you were trying to escape or avert or flee from; it has come to you. Therefore, your desire will not be completely fulfilled; you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.'

Two Angels to Lead Man to the Plane of Hashr

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ (And everybody will come, along with one [angel] to drive [him to the field of reckoning] and one [angel] to testify [about his deeds] 50:21). The verse before this depicts the way the Day of Judgement will be established. This verse describes the way in which all human beings will be brought to the plane of Hashr. With every man there will be a *Sāiq* and a *Shahīd*. *Sāiq*, literally, denotes a person who remains behind a herd of animals or behind a group of people and drives them to a particular place. And *Shahīd* refers to a witness. As for *Sāiq*, by the consensus of traditions, it refers to an angel. But there are

different views of scholars of Tafsīr regarding *Shahīd*. Some say that it too refers to an angel. In this way, there are two angels - *Sā'iq* and *Shahīd*. *Sā'iq*'s duty is to drive the people to the gathering place, and *Shahīd*'s task is to bear witness when the people's deeds will be presented. Another possible interpretation is that these two angels refer to the "honorable scribes" who used to accompany human beings all the time in the world on the right and left to record their deeds. A third possibility is that they refer to some other angels besides the ones mentioned here.

Some scholars interpret *Shahīd* as referring to man's action, and other scholars think that the reference is to man himself. Ibn Kathīr opines that the apparent context of the verse indicates that *Shahīd* is also an angel who will bear witness to man's actions. Sayyidnā 'Uthmān Ibn 'Affān ﷺ whilst delivering a sermon recited this verse and said: "*Sā'iq* will drive every person to Allah, and *Shahīd* will testify about what one has done." Interpreters like Sayyidnā Mujaḥid, Qatādah and Ibn Zaid ﷺ placed the same interpretation on the two names. Ibn Jarīr has preferred this interpretation.

The Unseen World Becomes Visible at Death

فَكُشِفَنَا عَنْكَ غِطَاءَ كَمَبَصَرْكِ الْيَوْمَ حَدِيدَةً (Now We have removed your veil from you; so your sight today is sharp...50:22). There is a difference of opinion regarding the addressees of this verse. The preferred opinion is that Allah addresses mankind in general. This includes the believers, the unbelievers, the pious and the wicked. Ibn Jarīr, Ibn Kathīr and others have adopted this interpretation. The analogy drawn here is that this world is like the dream-world and the Hereafter is like the state of wakefulness. When man is in the dream-world, his eyes are closed and cannot perceive by his physical organs of sight the stark realities of the next world. When the physical organs of sight close, his dream-world ends and the state of wakefulness begins, and he is able to discern the stark realities of the Hereafter. Therefore, scholars have formulated the following aphorism:

النَّاسُ نِيَامٌ فَإِذَا مَاتُوا إِنْتَهُوا

"People are sleeping in this world; when they die, they will wake up."

قَالَ قَرِيْبُهُ هَذَا مَا لَدَى عَيْنِي (And his companion will say, "This is what I have

with me, ready (to be presented as his record of deeds)... 50:23]. The word *qarīn* (translated above as 'companion') refers to the recording angel that accompanies man all the time. Earlier we have learnt that there are two angels that record deeds. In the preceding verse they were referred to as *Sā'iq* and *Shahīd*. The context indicates that, on the Day of Resurrection, the two scribes will be entrusted with two different tasks. One, named as *Sā'iq*, will drive the people to the gathering place, and the second, named as *Shahīd* will carry the records of deeds and it is this angel who, after reaching the plane of Hashr, will say, ﴿هَذَا مَا لَدَىٰ عَنِيهِ﴾ "This is what I have with me, ready (to be presented as his record of deeds)." Ibn Jarīr, in his *tafsīr*, states that the word *qarīn* comprehends both the angels *Sā'iq* and *Shahīd*.

﴿أَلْقِيَا فِي جَهَنَّمْ كُلَّ كَفَّارٍ عَنِيهِ﴾ (Cast, both of you [O angels,] into Jahannam every stubborn disbeliever.... 50:24]. The verb *alqiyā* is grammatically dual in number, that is, addressed to two persons. It appears that Allah will say these words to the *Sā'iq* and *Shahīd* angels; Allah will order them to throw him in the fire of Hell. Some other scholars explain it differently (Ibn Kathīr).

Man and Devil Dispute before Allah

﴿قَالَ قَرِيبُهُ رَبَّنَا مَا أَطْعَنَتُهُ﴾ (His (evil) companion (i.e. the Satan) will say, "O our Lord, I did not cause him to rebel,...50:27). The word *qarīn* literally denotes a companion, that is, one who accompanies or associates with another. From this point of view, *qarīn* in the preceding verse referred to the two angels that accompany human beings and record their deeds. Just as there are two angels in the company of man, there is a devil entrusted to every man, who calls him towards commission of sins, and thus leads him astray. In this verse *qarīn* refers to that devil. When it will be ordered that the person be thrown into Hell, it seems that he will say that the devil had led him astray, otherwise he would have done righteous deeds. In response, the devil will disown him and say about the human who came on the Day of Resurrection as an unbeliever that "I did not lead him astray. In fact he himself was misguided, paying no heed to the truth". In response Allah will say what follows in the next verse.

﴿لَا تَخَصِّصُوا لِذَّيْ وَقَدْ قَلَمَتُ إِلَيْكُمْ بِالْوَعْدِ﴾ ("Do not quarrel before Me, while I had sent to you My threat well in advance.... 50:28) It means :

"I have given you sufficient proof by the words of the past Messengers, and I have sent down the Divine Books; the evidences, signs and proofs have thus been established against you; your flimsy excuses, arguments and disputes will not work today.'

(مَا يُبَدِّلُ الْقَوْلُ لَدَيْ وَمَا أَنَا بِظَلَامٍ لِّلْعَبِيدِ) (The Word is not changed with Me, and I Am not a wrongdoer to My slaves." [50:29]

That is, 'I have made my decision which will certainly be implemented: it will never be changed. I will not punish anyone, except on account of their sins after the proof has been established against them. This is an absolutely fair and just decision.'

Verses 30 - 35

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ امْتَلَأَتِ وَقَوْلُ هَلْ مِنْ مَرِيدٍ ﴿٣٠﴾ وَأَرْلَفَتِ
الْجَنَّةَ لِلْمُتَقِينَ عَيْرَ بَعِيدٍ ﴿٣١﴾ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَابٍ حَفِيظٍ
﴿٣٢﴾ مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ
إِذْخُلُوهَا بِسَلِيمٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا
وَلَدِينَا مَرِيدٌ ﴿٣٥﴾

(Remind them of) the Day when We will say to *Jahannam* (hell), "Are you filled up?" and it will say, "Are there some more?" [30] And the *Jannah* (Paradise) will be brought close for the God-fearing, no longer distant. [31] (And it will be said,) "This is what you were promised for everyone oft-returning to Allah, vigilant (against sins), [32] the one who fears the *Rahmān* (The All-Merciful), without seeing Him, and comes up with a heart oriented towards Him. [33] Enter it in peace. That is the Day of Eternity." [34] For them there will be whatever they wish, and with Us there is even more. [35]

Analysis of "Awwāb" and "Hafīz"

(لِكُلِّ أَوَابٍ حَفِيظٍ) This is what you were promised for everyone oft-returning to Allah, vigilant....50:32). That is to say, Paradise has been promised to every person who is *awwāb* and *hafīz*. *Awwāb* refers to the

person who turns to Allah. Here it means who turns to Him in repentance against sins. Sayyidnā ‘Abdullāh Ibn Masūd ﷺ, Sha‘bī and Mujāhid رحمهم الله تعالى said that *Awwāb* refers to a person who recalls his sins in loneliness, private and secret, and seeks Allah's forgiveness. ‘Ubaid Ibn ‘Umar ﷺ said that *Awwāb* is one who seeks Allah's forgiveness of his sins in every sitting. And he further said that we are advised to recite the following invocation:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِمَّا أَصْبَثُ فِي مَجْلِسِي هَذَا

"Pure is Allah and praise be to Him. O Allah, I seek Your forgiveness of the evil that I might have committed in this sitting."

In a Prophetic Tradition, we are advised to recite the following supplication when dispersing. Allah will forgive all the sins that might have been committed in that session:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

"Pure are You, O Allah, and praise be to You. There is no god but You. I seek Your forgiveness and turn to You in penitence."

Hafīz (حافظ), according to Sayyidnā ‘Abdullah Ibn ‘Abbas ﷺ, is one who remembers his sins, so that he may return to Allah in penitence and make amends. Another report from him defines *hafīz* حافظ هو الحافظ لامر الله as one who remembers his covenant with Allah, and does not break or betray it. Sayyidnā Abū Hurairah ﷺ reports from the Holy Prophet ﷺ who said: "Whoever performs four *rak'at* of *Ishrāq* prayer early in the day is *Awwāb* and Hafīz (Qurtubī).

In verse [33] we have the statement وَجَاءَ بِقَلْبٍ مُّنِيبٍ (...and comes up with a heart oriented towards Him....50:33]. Abū Bakr Warrāq رحمه الله تعالى says that the characteristics of a *munīb* is that he always maintains respect for Allah and humbles himself to Him and gives up his sensual and base desires.

Verse [35] depicts the delights of Paradise: The first part states لَهُمْ مَا يَشَاءُونَ فِيهَا (For them there will be whatever they wish,..., 50:35]. In other words, the righteous will have whatever delights they wish brought forthwith without any delay. It is recorded in Musnad of Ahmad on the authority of Sayyidnā Abū Sa‘id Khudrī ﷺ that the Holy Prophet ﷺ

said: "If anyone in Paradise wishes for children, the conception, delivery of the baby and its growth will all take place in a short span of time." (Ibn Kathir)

The second part of the verse states: وَلَدَيْنَا مَرِيْدٌ (and with Us there is even more.) In other words, there are with Allah such desirable delights which have not been conceived of by any man and, therefore, they could not wish or desire for them. Sayyidnā Anas and Jābir رضي الله عنه said that "more" in this context refers to the greatest reward of enabling the people of Jannah to see Allah *bila kaif* [without "how" or in an indescribable manner]. This, according to the Holy Prophet ﷺ, is similar to His other statement in [10:26] لِلّٰهِ مَنْ أَنْجَنَا الْحُسْنَى وَرِبَادَةً [For those who have done good is the best and even more." Some reports narrate that the inmates of Paradise will see Allah on Friday [Qurtubī].

Verses 36 - 40

وَكُمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقْبُوا فِي الْبَلَادِ^{٣٦}
 هَلْ مِنْ مَحِيْصٍ **﴿٣٦﴾** إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ
 أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ **﴿٣٧﴾** وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ
 وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** وَمَا مَسَّنَا مِنْ لُغُوبٍ **﴿٣٨﴾** فَاصْبِرْ عَلَى
 مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ
﴿٣٩﴾ وَمَنْ أَلْيَلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ **﴿٤٠﴾**

And how many a generations We have destroyed before them who were stronger than these in their grip on power, and they searched out the cities: Was there any place to escape? [36] Indeed, there is a lesson in all this for him who has a heart and gives ear (to the truth) attentively. [37] And We created the heavens and the earth and all that is between them in six days, and no weariness even touched Us. [38] So, bear with patience what they say, and proclaim His purity along with your Lord's praise before sunrise and before sunset. [39] And in hours of night, do proclaim His purity, and at the ends of prostration. [40]

Warning the Disbelievers of the imminent Torment

In the concluding sentence of verse [36] (نَقَبُوا فِي الْبَلَادِ طَهْلُ مِنْ مَحْيِصٍ [and they searched out the cities: Was there any place to escape?]), the verb *naqqabū* is derived from the infinitive *tanqīb* which literally means to make a hole, to perforate or pierce. Idiomatically, it connotes to go or go away through the distant land or country or journey or traverse. (al-Qāmūs).

The word *mahīs* means asylum or a place of refuge. In this verse Allah poses a rhetorical question to the unbelievers: How many generations We have destroyed before you! They were more numerous and mightier than you, and they traveled throughout the land for trade and business, but they could not find shelter from their destined death. No land could give them shelter.

Channels of Acquiring Knowledge

(لَمَنْ كَانَ لَهُ قَلْبٌ [who has a heart - 50:37]). Ibn ‘Abbās رض has said that here the word *qalb* [heart] means ‘*aql* [intellect], because the centre of intellect is heart. Some scholars of Qur’ān say that "heart" here refers to life, because the axis of life is heart. Thus the verse means only that person will be able to benefit from the advice and lesson of the Qur’ān who has life or a sound understanding with which he comprehends. The one devoid of intellect cannot benefit from the Qur’ān.

(أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ [and gives ear [to the truth] attentively....50:37]). The phrase *Ilqā’-us- sam'* connotes to listen to someone attentively and the word *Shahīd* means present. The message of the above verses is that two types of people benefit: [1] a person who has the mind and the intellect who understands it in his mind and accepts it; and [2] a person who gives his ears and listens to the Divine verses with an attentive heart, while his heart is present and not absent. Māzharī interprets that the first type is called *kāmilin* [thoroughly proficient members of the Islamic community]. The second type are their followers and sincere seekers of Reality who are under the direction of a spiritual guide who, on account of their sincerity and purity of heart, accept the teachings of the religion.

(وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغَرْبَةِ [and proclaim His purity along with your Lord's praise before sunrise and before sunset... 50:39]). The

imperative verb *sabbiḥ* is derived from the infinitive *tasbiḥ* which originally means to declare or proclaim the purity of Allah. This comprehends the verbal declaration or proclamation and the worship, such as prayer. Therefore, some scholars say that *tasbiḥ* before sunrise refers to the morning prayer, and *tasbiḥ* before sunset refers to 'Asr (late afternoon) prayer. Sayyidnā Jarīr Ibn 'Abdullāh reports from the Holy Prophet ﷺ [as part of a long Tradition]

إِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَىٰ صَلْوةِ قَبْلِ طُلُوعِ الشَّمْسِ وَقَبْلِ غُرُوبِهَا، يَعْنِي الْعَصْرَ
وَالْفَجْرَ لَمْ قَرَأْ جَرِيدَةً وَسَيْرَ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغُرُوبِ . (بخاري
ومسلم والمفظ لمسلم)

"So if you can avoid missing the prayer before the sunrise and the prayer before sunset, that is the 'Asr prayer and the morning prayer, you must do so." (Bukhārī and Muslim - the wordings of Muslim: vide Qurṭubī)

Although according to the majority of commentators, *tasbiḥ* in the verse refers to *salāh* (prayer), yet the general words of *tasbiḥ* include all those invocations also the recitation of which is encouraged by authentic *āhadīth* at the time of morning and evening. Bukhārī and Muslim have recorded a Tradition on the authority of Sayyidnā Abū Hurairah رضي الله عنه that the Holy Prophet ﷺ said:

"If you recite morning and evening *subḥānallāh* a hundred times, no one will bring, on the Day of Judgement, a virtuous act better than it, except those who would recite the same *tasbiḥ* in the same number or even more than that."

In the same collections, a narration by the same authority, says that whosoever recites *subḥānallāhi wa bi ḥamdihi* one hundred times in a day, his sins will be forgiven, even though they may be more than the waves of the sea. (Mazhārī)

رحمه الله () وآذنَارَ السُّجُودْ ...and at the ends of prostration.... 50:40) Mujāhid تعلیٰ interprets *sujud* in this verse to refer to the five obligatory prayers, and the phrase "at the ends of the prostrations", according to him, refers to all those *tasbihāt* which authentic *āhadīth* encourage us to recite after every prayer. Sayyidnā Abū Hurairah رضي الله عنه reports that the Holy Prophet ﷺ said: "Whosoever recites after every obligatory prayer 33 times *subḥānallāh*, 33 times (سبحان الله) *al-ḥamdu lillāh* and 33 times

allāhu 'akbar) (الله اكبر), and once:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
 lā ilāha illallāhu wa hūdahū lā-sharīka lahū lah-ul-mulku
 wa-lah-ul-hamdu wa huwa 'alā kulli shai'in qadīr.

- all his sins will be forgiven, even though they may be equal to the waves of the sea (Bukhārī and Muslim). The phrase "at the ends of the prostrations" could also refer to the supererogatory prayers to be performed after the obligatory prayers as authentic Traditions testify (Mazhārī).

Verses 41 - 45

وَاسْتَمْعُ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ
 الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نُحْيِ وَنُمِيتُ
 وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ
 عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَحْنُ نُحْيِ بِمَا أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَارٍ فَنْتَ
 فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدُ ﴿٤٥﴾

And listen: The Day when the caller will call out from a near place, [41] the Day they will hear the Cry in reality—that will be the Day of Resurrection. [42] Surely We alone give life and bring death, and to Us is the final return [43] on the Day when the earth will burst apart exposing them, while they will be hurrying up (to come out). That is a mustering, so easy for Us. [44] We know well what they say, and you are not one to compel them. So give advice, through the Qur'ān, to the one who fears My warning. [45]

يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ (...the Day when the caller will call from a near place - 50:41). Sayyidnā Ibn 'Asākir رَضِيَ اللَّهُ تَعَالَى عَنْهُ جَاءَ with reports from Zaid Ibn Jābir Shaffī who will stand on the Dome of the Rock (Sakhrah) and will address all the dead people of the entire world : "O you rotten bones! O you decomposed skins! O you scattered hair! Listen, Allah commands you to reassemble to render account of your actions (Mazhārī)." This scene depicts how, after the second blowing of the trumpet, the world will be resurrected. The phrase "a near place" refers to the fact that the voice of the angel will reach everybody

who rises from death anywhere on the surface of the earth, and will feel as though the angel had called him from a nearby place. 'Ikrimah  says that the voice will be heard in such a way as if someone is speaking to us in our ears. Other scholars have said that "a near place" refers to the Dome of the Rock, because that is the centre of the earth, and is equidistant, being separated by equal distances from all sides of the globe. (Qurtubi)

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا (...on the Day when the earth will burst apart exposing them, while they will be hurrying up. - 50:44). The Prophetic Tradition indicates that this 'hurrying up' will be towards Syria where the Dome of the Rock is situated. Isrāfil  will stand on it, and call the people on the Day of Judgement. It is recorded in Jāmi' Tirmidhī, on the authority of Sayyidnā Mu'awiyah Ibn Ḥayadah , that the Holy Prophet , pointing towards Syria, said:

مِنْ هُنَا إِلَى هُنَا تُحْشَرُونَ رُكْبَانًا وَمُشَاهَةً وَتُجْرَوْنَ عَلَى وُجُوهِكُمْ يَوْمَ الْقِيَمَةِ

"From here towards that [pointing towards Syria] you will be raised, some riding, and others on foot, and yet others will be dragged on the faces on the Day of Judgement..."

فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِكِ (So give advice, through the Qur'an, to the one who fears My warning... 50:45). This means that the message of the Qur'an is to be conveyed to the entire mankind, to all and sundry. However, only those who fear Allah and dread His torment will remember and heed. Qatādah  used to recite this verse and supplicate in the following words:

اللَّهُمَّ اجْعَلْنَا مِنْ يَخَافُ وَعِيدِكِ وَيَرْجُوا مَوْعِدِكِ يَا بَارِي رَحْمَمْ

"O Allah! Make us among those who fear Your threat, and hope for Your promise, O the One who fulfills His promise, O Rahim [the Most Merciful]."

Alhamdulillah
The Commentary on
Surah Qaf
Ends here